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Local and International News

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The Bishop's Weekly Chat With You.

STUDY CLUB Companionate Marriage—III EASY DIVORCE—

The paper of Bishop O'Leary, quoted in part last month, is so good that I have decided to publish the continuation of it this month. It offers material for the March Study Club, under the headings "Easy Divorce," and "Catholic View of the Family." The former is treated in this study. The latter will appear next week.

There is so little to divorce in this companionship that a divorce seems hardly called for to end a union which brings Sodom and Gomorrah up to date and puts Christian marriage out of date. Companions do not need any divorce. The agreement to have no children, or at least to dictate to God as to the number, and accept no dictation from Him, makes the marriage invalid from the first moment. It is not a Christian marriage at all, and therefore there is nothing to divorce.

However, do not misunderstand me as approving of divorce. On that our unchangeable legislation comes from the lips of Christ: "Whom God hath joined together, let no man put asunder." Neither Henry VIII nor Napoleon could make the Church serve one jot or tittle from the sanctity of that law, and there is no fear that the irresponsible judge of any juvenile court will be any more successful. We take our stand with the Apostle: "We must obey God rather than man," and His command is: "Let no man put asunder."

All America is alarmed at the prevalence of divorces, the frivolous reasons for which they are granted, the diversity of laws which enable a man, at the same time, to be married, single, and divorced in different states. This condition has made marriage a football and home-life a chaos. Millions of homes have been broken up, and the very concept of the Christian family is disappearing. The sponsors of this companionate idea would solve the problem of easy divorce by making it easier, and the triviality of the reasons for divorce by exacting no reason.

Easy divorce is the logical complement of birth control. In view of almost certain divorce, children are an encumbrance, and so the companionate union is more certainly doomed to childlessness. Sterility, of old the reproach of womanhood, is the goal of the voluntarily childless companionate, another indication that companionate unions will prove the royal highway to race suicide.

Whence comes this wide propaganda for companionate unions? From a judge of a juvenile court who conceived the not over brilliant idea that, if there aren't any children, there will not be any juvenile delinquents in the children's courts! Parents will not neglect children if they haven't any, and so the kindhearted, if misguided jurist, would give all legal permission not to have any because some might land in the juvenile courts. His next step should be, and may be, to punish parents for having children, thus doubly safeguarding the juvenile courts.

It looks like an aggravated case of removing a head to cure a toothache, when we are asked to abolish, or reorganize to the verge of abolition, the whole marriage system of the Christian ages to lighten the burden of the juvenile courts. The incidental fact that most children do not trouble the juvenile courts does not save them from the sentence of death; neither does the fact that child life is more important than the peace of court or judge.

In the last analysis, companionate marriage is a serious proposal to correct the abuses of a system by legalizing them, by making them part of the system. We cannot prevent birth control, so let us legalize it, especially as it will help the juvenile judges. We cannot prevent murder, so we might as well legalize it, especially as our courts are cluttered with cases, and murder trials are long and expensive. The companionate union legalizes the murder of the unborn, for similar reasons? It should be eas-

OFFICIAL

Concursus

By order of the Right Reverend Bishop eligible members of the clergy who wish to take part in the concursus preliminary to the selection of a pastor for St. Joseph's Parish, Mishawaka, are informed that they must notify the Chancery Office within ten days from the date of this notice, as of March 8th. Priests must have their names in the Chancery Office by March 18th, and the concursus will be held March 21st.

Ordinations

On March 16th, the Saturday preceding Passion Sunday, the Right Reverend Bishop will promote the following to the Priesthood:

The Reverend Mr. Thomas P. Daley, Logansport, Ind.
The Reverend Mr. Francis J. Quinn, East Chicago, Ind.
The Reverend Mr. William Edward Sweigart, Muncie, Ind.
The Reverend Mr. Edward A. Miller, Summit, Ind.

The ordinations will take place at 9:00 a. m. in the Cathedral of the Immaculate Conception.

NEW BURSE FROM MISHAWAKA

On the day before Father Keller died he sent a letter to the Right Reverend Bishop enclosing a check for \$5,000.00 to establish a Burse in memory of Frank J. Major. The donor was Mr. Ambrose Major. This Burse was given at Father Keller's solicitation, and in his letter to the Bishop he says: "I am after one more which I hope to be able to send before long."

Before the receipt of the check covering the full cost of the Burse was acknowledged, word came to the Right Reverend Bishop that Father Keller had passed away. We hope that he will share with Mr. Major in the reward for the establishment of this Burse.

The Catherine Gartland Burse.

The Rt. Rev. John Durham, V. G., suggested to Mr. M. F. Gartland that he establish a burse to the memory of his wife, Catherine Gartland, who died only a little over a week ago.

Mr. Gartland was grateful for the suggestion, and has already forwarded his check for \$5,000.00 to the Right Reverend Bishop to establish this burse, which will be known as the Catherine Gartland Burse.

PRIEST'S FATHER CALLED BY DEATH

Szczepan Gapezynski, age 73, of South Bend, father of the Rev. Ignatius Gapezynski of Hammond, Ind., died last Friday, following a three weeks' illness. The deceased was born in Poland, Dec. 21, 1855, and came to South Bend 38 years ago. Funeral services were conducted Wednesday, March 6, from St. Casimir's church, with the son, Father Gapezynski, officiating. Others surviving him are his widow, Josephine, and six children: Sister Mary Renata, of Pittsburgh, Pa.; and Sister Mary Amelia, of Chicago; and John, Stanislaus, Lottie, and Mrs. Stella Klossowska, all of South Bend; one brother, Anthony, of Philadelphia, Pa., and two sisters, Rose and Victoria in Trenton, N. J.

Catholic Would Not Act In An Unclean Play

London.—Working in a coal mine in this country at the present time is one of the worst-paid as well as hardest jobs to be found, but Patrick Kelly, a Bowhill (Scotland) Catholic miner, prefers it to \$30 a week and a part in a play which he considers has some passages offending against the teaching of the Church.

Kelly is coach of the Bowhill Village Players, a group of miners and their wives. His training brought them success wherever they performed for the benefit of the soup kitchen funds in the distressed mining areas, and a well-known artist decided to finance a long tour.

Kelly was offered a part, but when the script of one of the plays arrived, he found an incident dealing with the sex question had been introduced. He asked the author to omit it, and when he refused, Kelly sent the script back.

When a friend pointed out that he was rejecting a good opportunity, Kelly answered: "There are some things more important than economic security."

FUNERAL OF MISHAWAKA PASTOR ATTENDED BY THE RT. REV. BISHOP AND MANY PRIESTS

Prominent Priest of Fort Wayne Diocese, the Rev. John C. Keller, Laid to Rest Monday In St. Joseph's Cemetery

By Millie McLaughlin

Attended by the Rt. Rev. Bishop, by clergy and members of the various parishes, the funeral of the late Rev. John C. Keller, pastor of St. Joseph's church, Mishawaka, who died suddenly Wednesday, February 27, were held Monday.

The services began at 9:30 when the assembled clergy, led by the Rev. John Dapp, of Kokomo, Ind., chanted the office for the dead. Solemn Requiem Mass, in the presence of the Bishop, followed at ten o'clock with the Rev. Nicholas Keller, rector of St. Bridget's church, Logansport, a brother of the deceased, as celebrant. The Rev. Otto Keller, pastor of St. Bavo's church, Mishawaka, also a brother, served as deacon, and the Rev. John Schmitz, of St. Charles' church, Peru, was sub-deacon.

The Rt. Rev. Bishop, of Fort Wayne, who delivered the sermon, was attended by the Rev. John Kohl of St. Monica's, Mishawaka and the Rev. M. P. Loun of St. Peter and Paul's church, Huntington.

The Rev. John Bapst of Mishawaka, assistant pastor of St. Joseph's, and the Rev. William Erhman of Michigan City were masters of ceremonies. The body of the deceased, escorted

by clergy and members of the various parishes, was moved from the rectory to the church Sunday afternoon where it lay in state until the

funeral. The late Rev. John C. Keller, who died suddenly Wednesday, February 27, were held Monday.

Monday evening previous to his death he attended a dinner meeting of the Young Ladies' sodality of his parish, and gave a short address. The following morning he celebrated Mass at eight o'clock and presented a motion picture program to the school children. Owing to the fact that rooms on the second floor of St. Joseph's rectory were being redecorated he had been staying nights with his brother, the Rev. Otto Keller, at St. Bavo's Rectory, Mishawaka. It was here that he retired Tuesday evening, apparently in good health. Shortly after midnight he was heard to call for help. But a moment after his brother had arrived at his bedside he passed away. Death was due to a paralysis of the respiratory system caused by the formation of a blood clot on his lungs.

Aside from his two brothers who are priests, Father Keller is survived by his mother, Mrs. Margaret Keller, three brothers,



FATHER KELLER

time of the funeral. Both the interior and exterior of the church were heavily draped in mourning. Although St. Joseph's pastor had

(Turn to page 7, column 4)

PRESS OF ENGLAND GENERALLY LAUDS THE VATICAN TREATIES

London.—The negotiations between the Holy See and the Italian Government resulting in the settlement of the Roman Question are generally acclaimed in comment on the recently signed treaties appearing in the press of England. The comment of some of the newspapers follows:

THE TIMES: It has needed great daring and great statesmanship in the Pope and in Signor Mussolini to attempt a real settlement of a problem which has so long seemed insoluble. Strong opposition to any particular settlement will no doubt be felt by some schools in both camps. But if Pius XI and the "Duce" have really achieved and can maintain a true settlement they will have deserved well of their common country and of the world.

THE OBSERVER: The substance of sovereignty has been maintained and established before the world. The one-sided Law of Guarantees, whereby the Italian Parliament purported to grant privileges to the Pope as to a subject, is abolished. Its place is to be taken by a formal Treaty signed by parties each equally Sovereign. In this most

vital sense the Papacy is visibly free and independent.

THE MORNING POST: That Mussolini should desire such an understanding was natural. Any dictator, who takes power by force, must look about when he settles down for those sanctions and benedictions which go to confirm doubtful title-deeds. Napoleon, in somewhat similar circumstances, concluded with Pius VII that famous concordat of 1801 which gained for him the powerful influence of the Vatican in France, and which remained in force until 1905.

THE DAILY PRESS: When the two greatest authoritarian powers join forces and play into each other's hands, it becomes more than ever difficult for other dogs to bark.

THE BIRMINGHAM POST: The prolongation of the quarrel benefited neither the Roman Church nor the Italian State, and both parties are to be congratulated on bringing to a happy conclusion the delicate negotiations necessary to compose their difficulties. The Ecumenical Council which the Pontiff is said to be convoking for next year will thus have an especial significance, for it will virtually be the resumption of that Council which broke up in 1870 at the fall of the temporal power of the Papacy.

—being evidently quite unaware what the Papal Infallibility is.

PRIEST PRESENTS PROOF, INDEPENDENT OF GOSPELS, OF EXISTENCE OF CHRIST

Historic Evidence of Life of Redeemer Presented By Noted Scholar in Lenten Lectures in Paris To Refute Anti-Christian Campaign in Publications and College Lecture-Rooms.

(By M. Massiani, Paris Correspondent, N. C. W. C. News Service)

Paris.—The most modern methods of critical history are being employed by a great scholar to refute all the attacks which have been directed from every side these last few years against historic evidence of the existence of Christ. Such is the object of the Lenten sermons preached in Notre Dame de Paris by Father Pinard de La Boulaye, assisted by such famous orators as Mgr. Baudrillard and Fathers Samson, Janvier and Lacordaire. The Christian faith thus receives from science a certain reinforcement which, although not indispensable to those of perfect faith, should reach unbelievers of good faith.

No one can deny the competence of Father Pinard de La Boulaye to discuss such a subject. There could scarcely be found a person of higher authority. Secretary of the International Conference on Ethnology since August, 1918, professor of the history of religions at the Gregorian University of Rome since 1924, author of scientific discourses given at Vienna, Louvain, Milan, Rome, Strasbourg and Paris, he has made for himself an envied place among the savants by his "Comparative Study of Religions." A Protestant critic, Dr. Haas, in Theologische Literaturzeitung, has declared that this work places the author "in the first ranks of the erudite who are occupied in the history of comparative studies and its methods. He has a love of truth for itself, a passion for truth."

Will Present Historic Facts Apologetics can derive much benefit from the illustrious contribution being made from the realm of history.

The N. C. W. C. correspondent recently had the honor of conversing with the eminent lecturer of Notre Dame. It would seem fitting to place before the eyes of our readers a resume of the intentions and thoughts of this teacher whose fame has opened the forum to him and whose lectures have enjoyed, even outside of France, the importance due discussions in which certain theses, broadly diffused today by pretentious scholars, are taken by the throat. Nothing that proclaims and justifies the verity of Christ can be foreign to us.

"May I ask in the beginning, Reverend Father," I said, "who selected this great subject and decided to conduct this year from the pulpit of Notre Dame a refutation of the anti-Christian campaign pursued in books, reviews, and college lecture-rooms with obstinacy that would be worthy of a more serious cause?"

"It is I," he replied, "who selected this subject and secured the consent of the Cardinal Archbishop of Paris. It seems to me to answer the needs of the public just as much as it gives me great personal satisfaction. I think it is an essential. If evangelical history is false, there can no longer be any Catholic faith. But to demonstrate that it is true, I can produce the fruit of twenty-five years of incessant work. My method of procedure is recognized as the best by the most modern

Are You Depositing Every Night the Lenten Savings of the day In The Coin Boxes?

MARSHALL FOCH, IN SHADOW OF DEATH, SENDS FOR PPIEST

Great Generalissimo of Allies In World War Proves His Fervent Faith By Seeking Church's Consolation In Last Hours—His Jesuit Brother Also Ill—Dying Man Discusses Napoleon's Campaign In Italy With His Spiritual Adviser

Paris.—Desperately ill with a complication of ailments, and his condition varying after a real crisis, Marshal Ferdinand Foch, Generalissimo of the Allied Armies in the World War, called to his bedside Father L'Hande, a famous preacher and a member of the Society of Jesus, to which the soldier's brother, Father Germain Foch, belongs.

Marshal Foch, Father L'Hande revealed following his visit, had been worried because his brother had not come to his bedside in response to his call, being unaware that Father Foch is confined to his bed by illness at Montpellier.

"The two," said the priest-visitor, "are like twins. Both are born aggressive leaders, and whereas one has won fame by battling with armies and often against other men, the other has waged the war of religion against iniquity."

When asked what he and the Marshal discussed, Father L'Hande said that they talked about Napoleon's campaign in Italy. Religion, he added, is the strength of the Marshal, whose brain he found to be working at "full speed," despite the infirmities that had attacked his body.

It also became known that Marshal Foch has followed with keen interest the reports of the debate on the Kellogg peace pact in the French Parliament. After following one report the Marshal is said to have exclaimed: "That is right! There should be no more wars!"

OUR SUNDAY VISITOR HALF-HOUR RADIO BROADCAST TODAY, OVER STATION WOWO

PORTO RICO PROVINCIAL REFUTES CHARGES OF IMMORALITY IN ISLAND

Newspaper Article Asserting Church Countenances 'Loose Marriage' Laws Draws Reply From the Very Rev. Joseph E. Murphy

San Juan, P. R.—The Very Rev. Joseph E. Murphy, C. S. S. R., Vice-Provincial of the Redemptorist Fathers in Porto Rico, has written a letter to T. A. McNeil, editor of the Kansas Farmer, refuting certain disparaging remarks which appeared in his paper against the Catholic Church in this island, and requesting the publication in that paper of facts tending to offset the erroneous impression given.

Father Murphy's letter follows: "On first reading your article which appeared in the January 10th number of the Kansas Farmer, I felt indignant at the author for the misrepresentation of the Catholic Church and the false statements the article contained. However, after our conversation the other day, I am convinced that the author is a very honorable gentleman and that whatever errors crept into said article were due not to malice nor to bigotry, but to misinformation and a failure to make due allowance for local conditions and customs.

Sanctity of Marriage Preserved. "First of all, as to your authority, Judge Ira Wells, allow me to mention that the Judge is a personal friend of mine and in no way prejudiced against the Catholic Church. I have a letter of his on file in which he thus expresses his view of the Catholic Church: 'While we are not Catholics, yet we have a very high respect for this Church and its teachings. Many of my dearest friends through life have been and are members of this Church. . . . Surely the Honorable Judge would not have a high respect for a Church that was primarily to a large extent to blame for decidedly loose and promiscuous family relations.'

"You charge the Church with being responsible for such 'loose and promiscuous family relations' and yet it is a fact of history that the Church has ever striven to safeguard the sanctity

of marriage. She places a ban on concubinage and does not consider among her active members, that is, does not recognize as practical Catholics, those who live in such a deplorable state. Thus, if there are any Catholics living in concubinage, it is not with the sanction of the Church, but in open defiance of her doctrines and in direct opposition to her laws.

"As for the exorbitant fee of fifty or a hundred dollars for marriage, that is preposterous. The mere fact that thousands upon thousands of poor people were united in the bond of matrimony according to the rites and ceremonies of the Church, is a clear proof that such a custom did not exist. Moreover, it is a known fact that on certain days, especially on the occasion of Pastoral Visitations or Missions, the poor were allowed to be married without any offering whatsoever being exacted from them. At the present day our Priests and Sisters often give alms to the bride and groom on the occasion of their wedding.

"Your comparison between the observance of the God-given command 'to increase and multiply' and the profane propensity of the rabbit is rather offensive. Nor do we blame Porto Ricans for taking the comparison amiss. Though we do not exculpate any man for violating the law of God, nevertheless, we consider the man who abides by the natural consequence of his sinful act, far less guilty than the one who commits a second crime to prevent that act from producing its natural effect. Take for instance the case of the Mayor of a certain town who cite as the father of forty-eight children whom he acknowledges as such, whom he is educating and for whom he is providing: is such a man as wicked as the one that violates the law of God an equal number of times without, however, assuming the corresponding obligation such a violation entails?

"Though a resident of Porto Rico for seventeen years I never heard of the 'friendly father' of whom you speak. Even though you find an isolated case of one who failed to live according to his calling, it would be the exception that would prove the rule. In the time of Spain there were many priests who devoted themselves heart and soul to the spiritual and temporal welfare of their flock. An example to the point is 'Padre Ruffo,' the celebrated educator whose name is borne by one of our Public Schools. Another is the saintly Padre Berroff, the 'Father of the Poor,' of whom Porto Ricans are justly proud.

"Though I am convinced, my dear Mr. McNeil, you have not intended to vilify the Catholic Church in Porto Rico, nevertheless, I fear you have given the readers of the Kansas Farmer a wrong impression about her. I therefore beg you to publish another article setting forth the following points:

- "1. That the Catholic Church everywhere upholds the sanctity of marriage and at all times condemns loose marriage relations;
- "2. That in Porto Rico as elsewhere the poor have always been able to contract marriage according to the rites and ceremonies of their Church;
- "3. That the number of illegitimate children in Porto Rico is due in great part to the fact that until recently birth-control and race-suicide have been practically unknown."



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NOTABLES AT ANNIVERSARY



At the observation of the tenth anniversary of the founding of the Georgetown University School of Foreign Service in Washington, D. C., Secretary of State Frank B. Kellogg and William F. Notz, dean of the school, were awarded the honorary degree Doctor of Laws. Secretary Kellogg, who delivered the principal address on this occasion, declared that the State Department and the country were indebted to this Catholic institution for its services. Left to right: The Rev. Edmund A. Walsh, S.J., Vice President of Georgetown University, and Regent of the School of Foreign Service; Secretary Kellogg, the Rev. W. Coleman Nevils, S.J., President of Georgetown University, and Dean Notz.

SUNDAY'S LITURGY

March 3: Third Sunday of Lent.

BY DOM BEDE SCHOLZ, O. S. B.
(Prepared for the M. C. W. C. News Service by the Liturgical Press: Collegeville, Minnesota.)

In former times this Sunday was of great importance, for on this day was announced the first examination (scrutinium) of the catechumens; i. e., those preparing for Baptism on Holy Saturday. On the following Wednesday, this examination was to take place. This gives us the reason why the Church of St. Lawrence-outside-the-Walls was chosen as the station church for today. Many are the sacrifices exacted by the practices of faith. Especially was this true with regard to the catechumens. What better model of exemplary perseverance could they have than the illustrious deacon, St. Lawrence?

The fundamental idea of the entire Mass is the overcoming of the devil, both in the catechumens and in us. With a confident prayer that God will free us from the devil, the Mass begins: "My eyes are towards the Lord, for He shall pluck my feet out of the snare" (Introit). This idea is continued in the Collect: "Stretch forth the right hand of thy majesty to his defence."

St. Paul, in today's Epistle, tells us so beautifully about this freeing from the tyrannical dominion of Satan: "You were heretofore darkness but now light in the Lord." You were children of the devil before Baptism. A great change was brought about by the reception of that sacrament. You died to sin in order henceforth to live in Christ. You put off, as St. Paul says, the "Old man" (sin), and put on the "new man" (Christ), i. e., the soul reborn by water and the Holy Ghost. You were plunged as into a supernatural element and atmosphere. The grace you received, however, was still to be developed. Never forget that the life of grace is a progressive assimilation with Christ; hence the necessity of growth in this life.

Well does our Lord warn us in today's Gospel that whenever the devil is driven out he does not consider himself defeated, but "he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there." The tempter does everything possible to prevent us from increasing the life of grace. The Post-Communion of this Sunday points out that the Eucharist is one such means of increasing the life of grace, for by it you are made "partakers in so great a mystery." To derive more fruits from participation in the mysteries, the prayer of the Secret should often be on our lips: "Cleanse us from our sins and sanctify the bodies and minds of thy servants for the celebration of this sacrifice."

A soul that tries to remain united to Jesus by a living faith, need not be troubled, for Christ will be its support and help it to overcome the power of darkness.

NOTRE DAME SURVEY REVEALS STUDENTS FAITH IN PRAYERS

Notre Dame, Ind.—The eighth annual Religious Survey, edited by the Rev. John F. O'Hara, C. S. C., prefect of religion at the University of Notre Dame, just published, shows that college youths think deeply on the more important problems of life, and have definite ideas about their spiritual and moral tendencies.

Of the students who answered the questionnaires for the Religious Survey, 312 of them believed that prayer was their best spiritual aid. The devotion of the Rosary was deemed the most effective manner of prayer. The avoidance of sin, success in scholastic work and peace of mind were the chief benefits derived from prayer, students declared.

Mortification during the Lenten season were numerous, for 173 swore off tobacco; 152 forsook sweets; 128 kept away from the theatre and discontinued dancing.

Apparently the modern college youth thinks that the modern girl is slightly inferior, for 287 of them said that the boy has more common sense. One hundred and eighty-seven were inclined to favor the girl's common sense, and 119 admitted that "it's a draw."

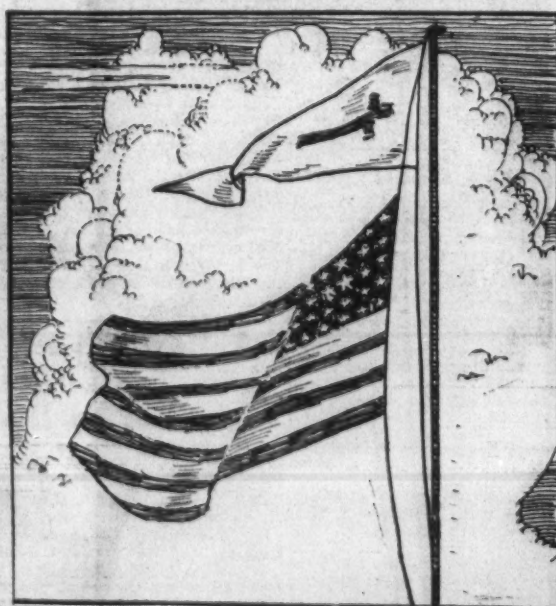
Vacations are spiritually disastrous to the college student, for 320 of them admitted that to be true, while 213 claimed the contrary.

He: "If you hadn't taken so long to dress we wouldn't have lost that train."

She: "But, dear, if you hadn't rushed me so we wouldn't have had so long to wait for the next."

"What are you doing these days?"
"Working on a farm where they raise hornless goats."
"But—"
"There are no butts."

DRAWS SENATOR'S FIRE



The church flag which flies above the Stars and Stripes on battleships when services are being held aboard, is the object of some of Senator Heflin's diatribes. He was unsuccessful in his attempt to have it abolished.

High School Teacher Disavows Intention To Attack Catholics

Elizabeth, N. J.—Mrs. Lora T. Hurd, a teacher of English in Battin high school, who was accused of having made disparaging remarks against the Catholic Church and against former Governor Alfred E. Smith of New York before her class on October 26th, last, has denied, in a statement read by her before her class, that she had any intention to speak against either the Church or the former Governor.

This fact became known through a report on the incident made by the education management committee of the Board of Education.

Mrs. Hurd's statement recently read to her class is as follows:

"It is evident that statements made by me in the English class on Friday, October 26th, have been construed, or misconstrued, by some of the pupils into expressions of prejudice or bias against the Democratic candidate for President and the branch of the Christian Church of which he is a member. No one recognizes more certainly than I that the public school system of this country is not a forum for religious or political discussion, and if my remarks have been construed into expressions of prejudice, I deeply regret the circumstances.

"I take this opportunity now to disavow to any of my hearers any statements I made that led them to think that I believe the Roman Catholic Church exercises an improper control over the minds and consciences of its members, and to assure my hearers that no opprobrium attaches to the proper discussion of opinion of their membership by the Roman Catholic priesthood.

"If, by inadvertence, any statement which I may have made led any of the students to believe that I intended to affront their religious sensibilities, or to criticize the origin, career or conduct of the Democratic candidate for the Presidency, I am exceedingly sorry, for such was not intended."

Cardinal Gibbons Institute Endowment Fund Campaign Launched At Dinner In N. Y.

Speakers Tell Of Progress Made In Service Extended to Negroes— Kathleen Norris Urges Work For Generations to Come

New York.—A national campaign to obtain permanent support for the Cardinal Gibbons Institute to enable it to continue its far-reaching service to the Negroes of Southern Maryland was launched at a dinner held here, attended by leading writers, educators and members of the clergy. The endowment fund national goal is \$250,000. At the dinner it was announced \$14,000 of New York's quota of \$75,000 had been subscribed.

John G. Agar of New York presided at the dinner and the speakers were Kathleen Norris, noted writer; the Rev. Dr. Edmund A. Walsh, S. J., regent of the Georgetown University School of Foreign Service; Dr. John H. Finley of the New York Times; James Byrne and the Rev. John LaFarge, S. J., associate editor of America. Mrs. Schuyler N. Warren was named chairman of the committee of patronesses.

The national advisory committee in the endowment fund campaign includes the following persons: Admiral William S. Benson, John G. Agar, Mrs. John G. Agar, W. H. Albers, Dr. Gerald P. Blake, Gerald Borden, Miss Frances E. Coleman, Martin Conboy, John J. Coyle, James Byrne, William D. Cunningham, L. H. Dos Passos, Joseph P. Grace, William J. Graham, William D. Guthrie, Duncan G. Harris, Henry Heide, James J. Hoey, Robert L. Hogue, George C. Jenkins, Miss Agnes F. Keyes, O. H. P. LaFarge, James Parrish Lee, Miss Sara R. Lee, Richard F. Lydon, Edward J. McGuire, Morgan J. O'Brien, James J. Ridder, John D. Ryan, Frank X. Sullivan, Mrs. Cornelius Tiers, Mrs. Justine Ward, Mrs. Schuyler N. Warren, Robert Wilberforce and Michael Williams.

Catholic Poet Joins Notre Dame Faculty

Notre Dame, Ind.—Theodore Maynard of San Mateo, Calif., noted Catholic poet, will be a member of the faculty at the 1929 summer session of the University of Notre Dame, the Rev. Emil DeWulf, C. S. C., director of studies, has just announced.

Mr. Maynard, born in India in 1890, winner of the Mallory Prize for Poetry in London in 1916, and a convert to the Catholic Church in 1921, enjoys national reputation as a poet and prose writer. Among his works are: "A Tankard of Ale," "Folly and Other Poems," and "Contemporary Catholic Prose," an anthology. Mr. Maynard will teach courses in "The Romantic Movement" and "Modern Catholic Poetry."

"Lights Out" had sounded and the camp was silent. Suddenly the sergeant's voice rang out: "Put that light out!"
No reply.
"Put that blinking light out!"
"Please, sergeant, it's the moon!" came a voice from a tent.
"It doesn't matter a rap what it is, put it out!"

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